

THE
CHRISTIAN DISCIPLE.

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THE CHARACTER OF BERNARD GILPIN.

THIS eminent man was born in England A. D. 1517. Very young he displayed an uncommon genius, and a serious, observing turn of mind. While he was a child, a begging friar came to his father's house, and drank so freely as to become intoxicated. The next morning the friar preached a sermon, in which he spake vehemently against intemperance. Young Gilpin was standing by his mother's knee, and for a time seemed to be affected with the friar's discourse. At length he said to his mother, "Oh! mamma, do you hear how that fellow does speak against drunkenness, and was drunk himself yesternight at our house!"

Observing his genius and the turn of his mind, his parents concluded to educate him for the ministry. He made rapid progress in his studies—passed thro' college with reputation—and soon after he took his degree he was chosen a fellow of the college. He was educated in the popish religion, and was appointed to hold a disputation with the famous Peter Martyr on some questions between the papists and protestants. By this effort he

was brought to doubt the truth of the catholic sentiments. He did not however immediately renounce them; but the more he examined, the greater were his doubts. His antagonist, Peter Martyr, had a high opinion both of his talents and his integrity, and expressed the most ardent desire for his conversion to the protestant faith.

Gilpin, having obtained a vicarage in the diocese of Durham, was called on to preach before king Edward IV. This performance gained him many friends, and the king gave him a license as a general preacher during his majesty's life. But finding himself exposed on account of the change in his opinions, he concluded to go to the continent. After three years' absence, he returned, fully confirmed in the doctrines of the reformation, and well prepared to defend them. This was in 1556, a little before the death of Queen Mary. Gilpin went directly to his parish, and began to preach with great freedom and severity against the prevailing errors and vices of the clergy. Soon an accusation against him was presented to the

bishop. But the bishop was his friend, and contrived to set the accusation aside. Gilpin became more cautious, but this did not avail. A second accusation was presented; and this also was set aside by the bishop of Durham. His enemies were enraged, and accused him to the bloody Bonner, who readily sent to apprehend him. While on his way to trial, news arrived that Queen Mary was dead. This put an end to the prosecution.

Under the reign of Queen Elizabeth, Gilpin was respected. He was offered the bishopric of Carlisle; but this he declined. He had the rectory of Houghton, which afforded an extensive field of usefulness; and a sufficient income, to enable him to display a liberal, hospitable, and charitable spirit.

He was not satisfied with preaching publicly; but spent much time in giving private instructions to his people. He felt a serious concern for the youth of his parish, and exerted himself to prevent their growing up in ignorance and vice, and to form their minds to virtue and godliness. He was a peace maker among his people, and did much to prevent lawsuits and oppression. He possessed a remarkable spirit of intrepidity. His bishop had become very negligent of his duty in his diocese. Without giving any previous notice the bishop called on Gilpin to deliver a visitation sermon in his presence. Gilpin complied, and took the liberty of addressing the bishop with awful solemnity, and publicly reproved him for his remissness. The friends

of Gilpin were much alarmed for his safety. But when he went to take his leave of the bishop with a view to return home, the bishop proposed to accompany him to his house. He accordingly did so; and as soon as they were come into the parlor, the bishop seized Gilpin by the hand and said "Father Gilpin, I acknowledge you are fitter to be bishop of Durham, than I am to be parson of this parish of yours. I ask forgiveness for past injuries.—Forgive me, father.—I know you have enemies, but while I live bishop of Durham, be secure; none of them shall cause you any farther trouble."

Mr. Gilpin did not confine his labors to his own parish. He was grieved to see the ignorance, superstition and vice, which every where prevailed; and was disposed to extend his labors for the good of those who were not immediately under his care. Before the union of England and Scotland, a portion of the country which was commonly the theatre of the wars between the two nations, acquired the name of the *debateable land*. On this land a desperate banditti of thieves had settled. They would steal on each side of the line, and what they plundered on one side they sold on the other. They were also much in the habit of duelling, and of carrying on bloody wars among themselves. Mr. Gilpin exposed his life, and spent much property among these hardened wretches. He had fixed places for preaching among them, which were regularly attended.

He happened to go among them

at one time when they were engaged in a petty war among themselves. Both parties attended his meeting. On one occasion, one of the parties came in early, and the other just as he had begun his sermon. They were both armed with weapons of death. They were inflamed with rage at the sight of each other. He had not proceeded far before they began to brandish their arms and to approach each other for battle. He left the pulpit, and stepped between the parties, and addressed the leaders. They promised to make no farther disturbance during the exercise. He returned to the pulpit and proceeded in his discourse. They were so affected with his sermon and his amiable conduct, that they engaged to forbear all hostilities while he should remain in that region.

One Sunday morning he came to the place of worship before the people had assembled. He saw a glove hanging up, and was informed by the sexton that it was a challenge to any person who should dare to take it down. Gilpin took the glove and carried it with him into the pulpit. In his sermon he rebuked them for their inhuman conduct. "I hear," said he, "that one among you, hath hanged up a glove even in this sacred place, threatening to fight any one who takes it down: see here, I have taken it down." Then holding out the glove to the view of the assembly, he endeavoured to convince them of the evil of such conduct, and to persuade them to mutual love.

His kind and amiable deport-

ment and his faithful admonitions, excited the esteem and veneration of these barbarians. Through the negligence of his servants, his horses were stolen by one of the banditti, who knew not that they were Mr. Gilpin's. News was soon circulated, that the horses were stolen, and a general indignation was expressed against such treatment of their benefactor. The person who stole the horses, hearing that they were Mr. Gilpin's, was terrified, brought them back, and with trembling confessed his fault. He said, "he believed the devil would have seized him directly had he carried off the horses, when he knew they belonged to Mr. Gilpin."

Among other methods which he adopted for doing good, Mr. Gilpin, at great expense, established a school in his own neighborhood for the education of youth, with a view to remedy the defect of able teachers. He provided suitable instructors, and inspected the school himself. The resort to his school was so great that it became difficult to obtain accommodations for the scholars. He then fitted up an apartment in his own house for the accommodation of twenty or thirty children—many of these were poor children whom he not only boarded, but clothed, at his own expense. From his school he sent a number to the universities, and supported them there. He considered himself the guardian of these scholars, and treated them with the tenderness of a father. Nor was this uncommon care unrewarded; few of his scholars miscarried; many of

them became ornaments to the church, and exemplary instances of piety.

The latter part of Mr. Gilpin's life was almost entirely devoted to his school, in forming regulations and procuring funds for a permanent establishment. His health was impaired, and the infirmities of age rendered him incapable of such vigorous exertions as had marked the former periods of his life. While struggling with these difficulties, an event happened which greatly increased his afflictions. As he was crossing the market in Durham, an ox ran at him and threw him down with violence. From this injury he never recovered, but continued lame as long as he lived. His enemies took advantage of his infirm and afflicted state, and loaded him with injuries and reproachful accusations. These severe trials he bore with great fortitude and resignation.

About the first of February 1683, he was sensible that the day of death was near. He stated to his friends his apprehensions, and spoke of his death with great composure of mind.

A few days before his decease he ordered his friends, acquaintances, and dependents, to be called together. Being raised up in his bed, he addressed first the poor—next his scholars—then his servants. He then called and addressed some persons who had not made a good use of his past instructions, hoping that his dying words might have a good effect. His speech began to falter before he had finished his exhortations. His remaining hours were “spent in prayer, and in broken converse with some select friends, mentioning often the consolations of the gospel.” “Nothing else,” he said, “would bring a man true peace at last.” He died March 4th, 1683, in the sixty sixth year of his age.

In his charitable distributions Mr. Gilpin had no limits but the bounds of his income. In writing to a friend, he said, “It is my design at my departure to leave no more behind me, but to bury me, and pay my debts.” The little he did leave, he left wholly to the poor, except a few tokens of remembrance which he bequeathed to his friends.

ON THE CONDITIONS OF SALVATION.

For the Christian Disciple.

THOUGH the following observations may not have the merit of originality, they are not the less important:—

It is a matter of wonder and astonishment to me that there should be persons of common sense, who perhaps have never

entertained a doubt of the truth of christianity, yet are altogether insensible and unconcerned about it. Yet astonishing as it is, the fact cannot be doubted, that there are many perfectly indifferent as it respects their future and eternal salvation; an

interest and an event, so vast, so momentous, as to make all other interests, and all other events in comparison contemptible.

But though there may be many to whom the foregoing description is applicable, there are many others anxiously concerned to know the terms of salvation, and what they must do to be saved, but are involved in doubt and uncertainty by the contradictory systems of those who have attempted to instruct them. One expatiates on the beauty and amiableness of virtue, and shews the reasonableness of obedience to the divine laws, the safety and happiness of the pious and good man; but this affords little consolation to those who are conscious of having broken those laws, and to whom the burden of their sins is intolerable. Another says you must not place any confidence in your own works, but must renounce your own righteousness as filthy rags, as a refuge of lies; that there is no safety in any thing short of true evangelical faith and repentance.

Now I am not able to discover any ground for this distinction. Obedience is, I think, represented in the scripture as equally necessary with faith and repentance. Our divine Master expressly says, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father, which is in heaven;" and again, "if ye know these things, happy are ye, if ye *do them*." Here the reward is annexed to *doing*. And the apostle repre-

sents glory, honor, immortality, and eternal life as the reward of patient continuing in well doing. Besides, what is faith or repentance, but duties *we* are exhorted to perform? Consequently cannot merit salvation. It appears to me that neither faith, repentance, nor obedience, can entitle us to salvation, independent of the mercy of God; that eternal life is the gift of God through our Lord Jesus Christ; that if any of the human race are saved, it will be by grace through faith, and that not of themselves, it is the gift of God.

The cause of salvation, is the free will, the free gift, the love and mercy of God; that alone is the source, and fountain, and cause of salvation, the origin from which it springs, from which all our hopes of attaining to it are derived. This cause is not in ourselves, nor in any thing we do, or can do; but in God, in his good will and pleasure. And the effect of that goodness was the coming of Christ. It has sometimes been apprehended otherwise, that the interposition of Christ was the cause of God's mercy and compassion to sinners, but the scriptures represent this matter the other way. Thus our Savior himself expresses it, "God so loved the world that he gave his only begotten Son." He does not say the only begotten Son prevailed with God to love the world, but the love and compassion of God towards his creatures prevailed with him to send his son into the world, "that whosoever believeth in him should not perish, but have everlasting life."

In the business of human salvation there are two considerations, the *cause*, and the *conditions*. The cause is the grace and mercy of God, through the mediation and atonement of Jesus Christ—the conditions, are faith, repentance, and evangelical obedience.

Now to show that an act of pure benevolence and mercy is not the less so for being conditional, I will state a case which I think will throw some light on the subject. Supposing, Mr. Editor, that you are a person in affluent circumstances, and there is a person living near you who is very poor, who has not a farthing in the world but what he earns by his labor, and is likewise very intemperate, spending great part of his earnings for ardent spirits, and of his time in idle company, whilst his family are suffering for want of necessary food. Now supposing you inform this person that at a certain future time, say four or five years hence, you will make him a present of a thousand dollars, on condition that till that time he shall abstain entirely from the use of ardent spirits, be industrious in his business,

and apply his earnings for the comfort and support of his family. At the time stated, the person satisfies you that he has performed the conditions; you then present him the thousand dollars agreeably to your promise—Now would it not be very absurd for any one to say that this was not an act of beneficence in you, that the poor man had performed the conditions and was therefore entitled to the money as a debt. But instead of the conditions rendering your act *less* a favor, it clearly appears to be a much greater one; for by performing the conditions the poor man has acquired a habit of industry and temperance, and is qualified to enjoy your bounty; whereas if you had given him the money without requiring the conditions, it would have done him very little good.

This in my opinion describes our situation with respect to God. The love, goodness, and grace of God, in making us an offer of salvation, and the effects of the death of Christ do not diminish the necessity or the obligations of the conditions, nor the requiring of conditions, diminish the love, goodness, and grace of God.

A. LAYMAN.

THE IMPORTANCE OF CHRISTIAN EDUCATION.

SECTION VII.

Of all the branches of christian education, no one is more important than that of cultivating a temper of love and kindness towards fellow beings. It is indeed important that children

should be taught to fear and love God as their heavenly Father; but this is no more important than that they should be taught to love their neighbors as themselves, as brethren and children of the same Father. For the second

commandment is like the first; and if they love not their brethren whom they have seen, how shall they love God, whom they have not seen.

But as true as it is that no branch of education is more important than cultivating love to fellow creatures, it is equally true that this branch of duty has been awfully neglected in all nations, and perhaps among most, if not all sects of christians. Had this point of parental duty been duly understood and performed for three centuries past, wars among christians would probably have ceased long ago. There seems to have been a strange propensity in all nations and among most sects of christians, to make religious obedience to consist principally in outward acts of worship and attention to ceremonies, while the weightier matters of the law, justice, mercy, and fidelity, are too little regarded, and of course too little cultivated in the minds of children. How many people feel safe, and think themselves saints, because they are punctual in their observance of some religious ceremonies, while they habitually indulge hatreds to their fellow men, and allow themselves in conduct which is unjust, injurious, unmerciful and cruel. In how many thousands of cases might God address christians as he did the Jews in the days of Isaiah: "Your new moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And, when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many

prayers, I will not hear; *your hands are full of blood.*" Isaiah i. 14, 15.

There is doubtless much diversity in the natural passions and dispositions of children; but a still greater diversity is made by education. Let a contrast be formed between those children who are educated in the best manner, by religious, affectionate and kind parents, who are careful to instil into the minds of their children sentiments of justice, love and mercy; and those children who are educated like savages, and are brought up under the influence of irreligion, vice and cruelty: Into which of these classes would the christian go, expecting to find virtuous children; children in whom he could confide, and whom he would be willing to bring into his house, as associates for his own children? Whose conscience does not admit the power and importance of virtuous education in view of such a contrast!

We can only give at this time a mere outline of the care and the methods which parents should adopt, to cultivate love and kind affections in their children.

Before children are capable of speaking, or even of understanding what others say, they are capable of receiving impressions by kind or unkind treatment and examples. And as they usually receive their first impressions at home, great care should be taken that these early impressions are favorable.

Parents should be very careful that their treatment of each other should be tender and affec-

tionate. Nothing perhaps is more calculated to ruin children than a habit of petulance and angry altercation between father and mother. In vain do such parents by word teach their children to be kind and peaceable. Children will soon perceive the inconsistency between the precepts and the example; and the example will have a much more powerful influence on their minds than the precepts.

As soon as children are capable of being influenced by verbal instruction, they should be taught the precepts of the christian religion, and those precepts should be enforced by benevolent examples on the part of the parents. Not only should parents exemplify the precepts of love and kindness in their treatment of each other, but in their treatment of all under their care, and in their treatment of their neighbors. "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," is one of the benevolent and important precepts of christianity; and one which cannot be disregarded by parents without danger to themselves and their offspring.

Admonition, reproof and correction should ever be administered with evidence of concern, and tender regard for the best interest of the child, and not in anger and ill will. Angry and petulant rebukes may produce fear, but they do not produce love. Reproof or correction is very likely to produce in the mind of the child, feelings in a great degree correspondent to those with which it is administered.

Anger and ill nature in the parent, will produce the same in the child; so will tenderness and concern, unless the child has been already injured by improper treatment. Self government is an important lesson for parents to learn, in order to a due government of their children.

Not only should parents manifest before their children, a kind spirit towards each other, and towards all in the family, but also towards their neighbors, and all their fellow creatures. When they experience injuries, and hear of wicked, offensive conduct, their language should be such as to impress the minds of their children with the evil of such transgressions; but not to excite hatred towards the offender, or any wish to render evil for evil. So in remarking on the misconduct and the vices of other children, the aim of parents should be to excite at once abhorrence of vice, and compassion and concern for the guilty. When they perceive in their children sentiments of pity, kindness and love, one towards another, or towards other people, these should be approved and cherished. Every thing of an opposite character should be discountenanced, as wicked and dangerous.

The examples of kind and benevolent people should be brought to the view of children as worthy of respect and imitation. Opposite examples should be remarked upon in a manner calculated to excite abhorrence to vice. As soon as they are capable of reading, care should be taken in the choice of books. Such as are at once entertaining and a-

dapted to inspire them with friendly sentiments, and a regard for amiable characters, should be preferred. Such books as embellish vice and make it appear alluring, should never be put into the hands of children; they are the bane of morals, and a curse to community.

Children require much exercise, and must be indulged in innocent amusements; but every thing of unkindness and cruelty should be prohibited and have no place in their sports. The practice of teasing and torturing animals, or causing them to torture one another, should never be countenanced. Nothing is more easy than to excite kind affections towards domestic animals, if proper care be taken, and to train up children in habits of cruelty towards any beings capable of feeling pain, is not only unreasonable in its nature, but very injurious to the children themselves. Parents who are themselves unfeeling and unmerciful towards animals, and allow themselves in abusing or inflicting unnecessary pain, are chargeable with great guilt, and their example must have a pernicious tendency. A virtuous parent cannot but be pleased to see in his children the expressions of pity and tenderness towards animals which are abused or in distress. Let such feelings ever be cherished.

As soon as children become capable of perceiving the force of such considerations, their minds should be instructed and impressed by bringing to view the greatness of God's love to his

creatures; his upholding them in life, his providing for their wants, his rendering them capable of happiness, and affording the means for making them happy. From this consideration, children should be led to see, and be made to feel, their obligations to be thankful to God, to be kind to one another, and to all who are the objects of God's kindness; to see and to feel the unreasonableness of unkindness and cruelty towards any beings that our heavenly Father supports by his daily care and mercy. When they see their children disposed to unkindness and cruelty, they should lead them to consider, how displeasing such conduct must be to that God, who by his mercy upholds their lives, and provides for their comfort.

The love and the example of the Lord Jesus should be also urged; not only his love in laying down his life for us, that we might be saved through him; but also the amiable, meek, forgiving, and friendly spirit he displayed, while he went about doing good. Particularly his kindness and love to little children should be brought to view, to excite esteem for him, and love and kindness one towards another.

The word of God, and the course of his providence, present innumerable considerations, which feeling and faithful parents may employ as means of making favorable impressions on the minds of their offspring, and of inspiring their hearts with sentiments of love, of pity, and of kindness. The forbearance

and long suffering of God, which is every day new, may be urged as a motive for children to be of a forbearing temper towards all; God's readiness to pardon their trespasses, as a motive for them to display a forgiving temper.

We grant that this mode of education is not calculated to make our children renowned boxers, duellists, cut throats, or blood thirsty soldiers; but if we wish them to be the humble followers of the Prince of peace, these instructions are believed to be adapted to such a purpose.

Do any of our readers imagine that too much importance has been attached to a virtuous education? We wish them to try the experiment before they absolutely reject the plan, lest their children should be lost through misapprehension. It is believed that no one can suppose there is any danger, in making the experiment, with proper reliance on God for his blessing. But is there no danger in refusing so to do? How often do you impute the vicious conduct of children to a vicious education? Why are you unwilling that your children should live in vicious families, or be exposed to the contaminating influence of vicious company? Are you afraid they will become worse than totally depraved? Why do you use *any*

means to save your children, if you believe that means have no influence and are not adapted to the end? Is it merely with a view to make your children more respectable in this world, that you would use means to preserve them from scandalous vices, or give them a religious education? Do not your consciences dictate that God has, by his word and providence, rendered it *more probable* that children will become truly virtuous and finally happy, who are favored with a virtuous education, than that those will, who are brought up in schools of pollution, depravity and guilt? If God has given this encouragement, how dare you deny that this is his appointed way for making children virtuous and happy? And how can you neglect in any measure the means which your own consciences tell you are the most probable means for saving your offspring from vice and misery?

How often do parents impute the wickedness and vices of their children to the fall of our first parents, while in truth they are themselves the *principal* corrupters of their offspring—while they by their unfeeling neglect and vicious examples, have done sevenfold more to ruin their children than it was *possible* for Adam to do!

KEEP YOURSELVES IN THE LOVE OF GOD.

In the last Number some reasons were given *why* we should love God. We are now to consider some of the *means* by which the love of God is to be preserv-

ed in the minds of christians.

The continual succession of present and visible objects, tends to efface spiritual ideas from the mind, unless we are careful to

associate the idea of God with all we see, with all we enjoy, and with all we suffer. Nay, if we do not seriously attend to the cultivation of the love of God, the very means by which it should be preserved may be the means of excluding it from our hearts; and instead of leading us to him, they may engross our hearts and fix our attention on them.

Some men who are versed in the visible wonders of creation, have yet never looked beyond the things themselves to God, the Author of all things; and through a life spent in the study of his works, have not had an affection of which God himself was the object. We may see men deeply interested in the fate of nations, and wrought up in the mighty revolutions of the world, who have not a sentiment of confidence in the Author of all these changes. They regard not his hand as it gradually draws aside the veil, which hid futurity from successive generations. Nay more—I am ashamed to say it—that men have had the word of God in their hands, morning and evening—have studied, quoted, interpreted, recommended this book of revelation, and yet the love of God, the Author of that scheme of salvation and dispensation of mercy, has been a stranger to their hearts. A cold and dubious light seems to have attended through all their speculations—a light sprung from the low, damp vapors of an earthly mind.

Would you keep yourselves in the love of God, beware of every thing which tends to obscure the

perception of his excellence, and deaden the sense of his mercy. Those good men who feel most habitually the influence of the love of God will tell you, that it suffers something, even from the usual cares and the indispensable occupations of life; that it requires to be refreshed by the exercises of religion and by meditations of which God is the immediate object. Why do they withdraw occasionally from the cares of life? Why are they found in their closets and on their knees before their Maker? Why are they so careful to attend on the ordinances of his religion? Why so seriously engaged in public worship? God knows that he has not required this as needing any thing from the creatures which he upholds. Nor do these pious people imagine, that by such things they make an atonement for their sins. No! they find these retired and frequent intercourses with God salutary to their dispositions, and necessary to the devotional vigor of their minds; that without them their love languishes, and indifference creeps in unobserved.

Again, would you keep yourselves in the love of God, strive to suppress every evil inclination, and to preserve your hearts as an unpolluted temple, where the fire of love may burn forever. How can he love God who is under the dominion of passions hateful in the eyes of the Majesty of heaven? or who has constant reason to dread the indignation of the Lord who searches the heart, on account of inclinations hostile to all virtue,

truth and purity? How can he love God who feeds a lust which God abhors?

But some will say, if thus the fear of God is inconsistent with the affection of love, who can entertain it in its purity? Who has not reason to dread the displeasure of the Almighty? I hope there are those who, though they can never cast off a salutary fear of the Most High, yet have no reason to look up to his throne with dismay. That man who is bent on a course of life which he knows is hateful to God, turns away from him with dread and horror; not so the man, who has humbly repented of his sins, and fears he may fall again.

It is *perfect love* only which casteth out fear; and we are not to neglect to cultivate this blessed principle, till all inconsistent principles are removed. Indeed it is not so much the fear of God which obstructs the love of him, as the prevalence of iniquity, and the domination of unsubdued lust. The child does not love his parent less because he fears to offend him; nor because he suspects or knows that he has done something by which he has incurred his father's displeasure; but it is the proper combination of the various affections of respect, reverence, sorrow and hope, which exalts to the highest pitch the sentiment of filial affection. The fear of the Lord is the beginning of wisdom, and until we fear him as a God who abhors iniquity, we shall not truly love him.

Would you keep yourselves in the love of God? Then beware

of the love of the world and the love of pleasure. Ye cannot serve God and mammon. If any man love the world, the love of the Father is not in him.

By the love of the world is meant a supreme and governing regard to the objects which must perish with the world itself, and such as no man can carry with him out of life. You can imagine a man supremely devoted to the acquisition of present possessions. Be they riches, comforts, luxuries or honors, they will vanish when death waves his sceptre over the scene of his delights. Nay, you have not to *imagine* it, you need but go out into the world, and you may see such lovers of the world. Happy is your case if you do not find such by duly looking into yourselves. If you have not conceived any happiness beyond what this world affords, and if your wishes are bounded by earthly things, we need not ask whether you love God. These perishable objects answer for you, that they are your idols, and that your gods cannot save you.

O ye worldly men, what is there in the objects which swallow up your thoughts and powers? What is there worthy of this inordinate attachment? Are they really the possessions of the soul? Are they stable and permanent? Do they always answer the fond expectations indulged in the pursuit? Are they so supremely and ultimately good, that you may venture to forget him who gives them all their value, and on whom their duration depends? Are they so good

that God may be lost in the multitude of his benefits? Shall he be unregarded who gives you all you possess? Is it safe to love every thing but the Author of your abundance?

These objects are not eternal. They have never rewarded you for the pursuit of them. They cannot be the final portion of a being, capable of intellectual conceptions, and the glory and happiness of a resemblance to that very divinity from whence they flow. The human mind is susceptible of pleasures which these things cannot affect; and without which all the world could not make it happy. There are sources of felicity within the reach of an immortal creature, independent of all those things which perish with the using.

Have you, O man, ever felt the felicity of good affections, an approving conscience, and the hopes of the gospel of Jesus Christ? And can you believe that you were born only to grovel about worldly possessions? Can you look up, as you sometimes must, from the region of carnality and narrow pleasures in which you have been toiling, and see the gates of heaven thrown open, and the just ascending with angels to the presence of the eternal Mind—aspiring to the friendship and everlasting enjoyment of God, who is all intellect and goodness?—can you contemplate all this, and not make one effort to break from your enthrallment, and to shake off the sordid dust that incumbers you, and try to soar to that intellectual region!

Perhaps you will say you have

been misrepresented, that you are really happy in your present slavery to the world—at least as happy as you wish to be. Be it so, but how long will this endure! or of what can it supply the place! Can this world's goods redeem a single man from death? Can it mitigate the agonies of a burdened conscience, or insure an honorable and happy state in that unchangeable world which lies before you.

When your conscience is oppressed with guilt, and alarmed with the prospect of a judgment to come; collect around you, all your treasures—and what is their sum! Of what avail are they now—how they shrink into nothing! On the other hand, when conscience bears testimony to integrity and piety, and you see God waiting to receive you, without all this pomp and glitter, what then are they worth? Sometimes perhaps your hearts have been rent with grief, or your limbs racked with pain, or your frame has been languishing with sickness; what then was the consolation which this world's goods administered? If it has been your lot to have known nothing by experience of such sorrows and sufferings; yet the time *will come* when you will be on a dying bed, the tide of life will be ebbing away, every breath will seem to be the last; then when the invisible world shall open on your soul, what will all these earthly objects be to you! Keep yourselves then in the love of God, and wait for his Son from heaven. B.

CHARACTER OF MRS. ELIZABETH PEABODY, LATE OF ATKIN-

SON, N. H.

For the Christian Disciple.

THE abuse of obituary notices is no argument against their utility; and if the qualities of common characters have been sometimes exaggerated, it furnishes no reason why the excellencies of the truly great should be suffered to remain in obscurity.

The death of Mrs. Peabody has caused a very deep and a very extensive sorrow. Tears have fallen to her memory in almost every part of our country, and many are yet to drop in those distant places where the tidings of her decease have not reached.

She was descended from one of the most respectable ancestries, and allied to some of the most desirable connexions in New England. Her father was Mr. Smith, minister of Weymouth. She first married Rev. Mr. Shaw of Haverhill, and after his death was united to the worthy character who is now left to mourn an irreparable loss.—Such is the simple history of her life, which was unmarked by any striking incidents. If it would be proper however to give the history of a single *day* of that life, the details might be numerous, instructive, and interesting. But as we must not intrude too closely into the shades of domestic life, a general sketch of her character will be attempted, in order to meet the expectations of her friends, and fulfil the duty which is owing to departed excellence.

Mrs. Peabody was endued with a mind of the first order, which, considering the state of education in our country, received no ordinary degree of cultivation. But under whatever deficiencies her education labored, they were amply remedied, not only by her subsequent application, but by the freshness and elasticity of an intellect, which till the latest period of her life, would grasp at every improvement, and imbibe with all the ardor of youth, every idea which possessed the claims, either of novelty or utility. Her reading was solid and extensive, and drew from her remarks which equalled in wisdom and interest the works she perused.

Her talent in teaching the young was unrivalled. She brought knowledge down to the level of their understandings; she was careful to imbue them with the purest taste; and she was unwearied in forming their hearts to the love of virtue.

Her *heart* was as good as her mind was great. Duty was the point round which her actions revolved. Her character was a remarkable compound of mildness and energy. To an uncommon knowledge of the characters, she united a tender charity towards the imperfections of others. She possessed that never-failing mark of true superiority, a respect for the just claims of others; and such was her art of giving to all their due, that

there was none within her presence, who did not feel himself to be of some importance.

One of the most conspicuous traits in the character of Mrs. Peabody was an unvarying display of the most perfect good breeding. In the department of manners, at least, she must in her youth have received an accomplished education. Every word, every motion discovered it. It is hard to say whether she shone with most dignity and grace in the unobserved scenes of familiar retirement, or with most ease and self-command, when exposed to the gaze of numbers. None who had once seen and conversed with her, could recollect her without emotions of respect, unless he had been indifferent to a rare combination of attractive personal charms with the soundest sense and the purest virtue.

But she shone brightest as a christian. Her religion seemed to be directly drawn from the New Testament, and a spectator

would say, that its precepts were fresh in her memory, and operative in her conduct. She was far, however, from interpreting those precepts too rigidly; and, if possible, still farther from the lax extreme. Whatever of severe there was in her character, was spent almost entirely upon herself. If she was sometimes angry at the faults of others, her anger was not without effect—and was consequently transient. The truth is, that in the immediate sphere of such a woman, but few faults will be committed. Vice dares not encounter the frown of so powerful a representative of virtue, and we get away from the reach of her censure, before we venture to deserve it. Perhaps it was this circumstance, in part, which made her breast so unsuspecting, and her life so serene.

God took her to himself without any warning—but it is not the *suddenness* of her death that we lament—she lived prepared to die.*

Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews in the time of our Savior.

43.

John v. 10—16. "The Jews therefore said unto him that was cured, *it is the Sabbath day; it is not lawful for thee to carry thy*

bed—And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day."

It is a most affecting view of

* We have ventured to give this character of Mrs. Peabody without having had personal acquaintance with her, and without knowing by whom the account was written. But we request that in future, those who may furnish biographical sketches for this work, would favor us with their names, that we may have some ground on which to form an estimate of the probability that the communications are correct. We hope that no one would wish to mislead us, but we think much caution is necessary in giving characters.

the depravity of the Jews in the time of our Lord, which the evangelist exhibits to us in these expressions. A man who had been thirty eight years diseased, was healed by Jesus *on the Sabbath*; and because the miracle was too publick to be denied—and if acknowledged, would have been unquestionable evidence of his divine authority—to evade what they could not deny, the Jews accuse him of violating the law of the Sabbath. It was no ordinary state of debasement, in which recourse was had to such means of resisting convictions, which, unopposed, would have brought them to the most grateful reception of the Messiah; and in these most confirmed errors and vices, we see the justice of the judgments, which were soon after executed upon them.

But what were the peculiar sentiments of the Jews concerning the Sabbath?

The word *Sabbath* signifies *rest*; but it is sometimes applied to all the festivals of the Jews, because they were days of rest from the common employments of life. But it most frequently denotes the seventh day of the week; and by Matthew and Luke, it is used to signify the whole week.* Much has been written on the question, Was the Sabbath instituted on the seventh day of the world, or not till the departure of the Israelites from Egypt? But it seems to be the sentiment of the Jews, even if there were an antediluvian, and a patriarchal Sabbath, that the day which they observed as a

Sabbath, was peculiarly and exclusively appointed for themselves. "*My Sabbath shall you keep, for it is a sign between me and you, throughout your generations, that you may know that I am the Lord who hath sanctified you;*" (Exodus, xxxi. 13, 16, 17.) or separated you from the rest of mankind. Hence say the Jewish doctors, by *servants* who were to rest on the Sabbath, is to be understood such only as were circumcised; and that *others* might work on the Sabbath, as an Israelite might on any other day.

The Jews advance thirty nine negative precepts, concerning things not to be done on the Sabbath; beside many others, which are appendages to them. For example, "*it is forbidden to reap; and therefore, to gather ears of corn, because it is a sort of reaping. It is not lawful to sow; and therefore not lawful to walk on ground newly sown, because the seed adhering to the feet, may be carried from place to place, which is a kind of sowing. Grass may not be walked upon, lest it should be bruised, which is a sort of threshing.*"—We might cite more of these negative precepts, which are equally characteristic of those who formed, and of those who adopted them. But these are enough. Work of any kind, except that which was done by the priests in the temple, for the religious services of the day, was not only forbidden, but was a capital offence. It appears indeed, that in the time of our Lord, they would water their cattle, or take a beast from a pit into which it

* Gr. Test. Matt. xxviii 1. Luke xviii. 12.

had fallen; but they condemned the disciples of Christ, for *rubbing the ears of corn in their hands*, doubtless because it was a sort of *threshing*! and they persecuted Jesus, and sought to slay him, because he had commanded the man whom he had healed, to *carry home his bed*, upon the Sabbath day!—The law, as they received it in the wilderness, required that they should bake their manna on Friday, for the food of the Sabbath, because on that day none would be given; (Exod. xvi. 23, 26.) and considering this as a perpetual duty, the Jews dressed no meat on the Sabbath. And the command, “Ye shall kindle no fire throughout your habitations on the Sabbath,” (Exod. xxxv. 3.) which is thought to have referred only to the fire, which was used in the work for the tabernacle, and not to have been of perpetual obligation, was however so interpreted, that it was thought to be unlawful to kindle *any* fire on that day. But the law enjoined also, that *no man should go out of his place on the Sabbath day*; (Ex. xvi. 29.) which certainly could not be meant, to confine them to their houses, since the Sabbath was to be celebrated by a holy convocation, or by the assembling of the people for public worship. But so strictly was the law on this subject observed, that in the beginning of the Maccabean wars, the Jews suffered themselves to be burned, or smothered, rather than defend themselves, by stopping the mouths of their caves. Mattathias, however, convinced them of their error, by teaching

them that self-murder was a greater crime, than breaking the Sabbath. But though they afterwards would *defend* themselves, they would not, on that day, *attack* their enemies; and Pompey, observing this, as he was besieging Jerusalem in favor of Hyrcanus, against his brother Aristobulus, ordered that no assault should be made on the Sabbath; but that the day should be employed by his army in carrying on their works, filling up the ditches with which the temple was fortified, and arranging their battering engines; by which means he took the city, and brought the Jews under subjection to the Romans.

To *carry a bed* on the Sabbath, was *to work*. This is the only defence which could have been made of the accusation, that our Lord, in this instance, had violated the law of the Sabbath. And how very irreproachable must have been his conduct, when no greater offence could be alleged against him!

It was the law of God, “*from even unto even shall ye celebrate your Sabbath.*” (Lev. xxiii. 32.) The Jews therefore began their Sabbath, at 6 o'clock on Friday evening; but the whole of Friday was considered as so far preparatory to the Sabbath, that they did not travel on that day more than twelve miles, lest, coming home late, they should not have leisure to prepare for the Sabbath. Their Judges were not allowed on that day to sit in judgment, upon causes of life and death; and all artificers were forbidden to work, except shoemak-

ers and tailors, for repairing apparel. But from 3 o'clock on Friday afternoon, till 6, was peculiarly, *the preparation of the Sabbath*. In this time, even the richest, who had many servants, wrought with their own hands, to hasten the work of *preparation*; and in this service, would perform even menial offices. To this *day of preparation* we have allusions in Mark xv. 42, and Luke xxiii. 54.

We read in Acts i. 12, of a *Sabbath day's journey*; that is, a distance of 2000 cubits; which some interpret to be one mile, and others two; the sacred cubit containing three feet, and the common cubit but a foot and a half. When the Israelites marched under the command of Joshua, (ch. iii. 4.) a space was left of 2000 cubits between the camp and the ark; and because, on the Sabbath, they were all to repair to the place of God's worship, which was 2000 cubits from those who encamped the nearest to it, this distance was called a *Sabbath day's journey*.

We are very desirous of making these numbers as short, as is consistent with their professed object; and therefore, as Jewish sentiments of the Sabbath will probably be interesting to many,

we will avail ourselves of a future opportunity of recurring to them. Of all the festivals which God had enjoined, there is no one of which the Jews are so jealous, or of which they speak so magnificently, as of the Sabbath. They call it their *spouse*, because God gave it to them alone, exclusive of all nations; and so very difficult is it to conform to all which they require on that day, that the Rabbins affirm, if the people of Israel could keep but two Sabbaths as they ought to be kept, they should soon be delivered from their oppressions.—We *hope*, and without a doubt *believe*, in their deliverance; and that it will be glorious, beyond their own anticipations. But it will be by other means. May God hasten the time, when "all Israel shall be saved," by the acknowledgment of Jesus, the Messiah; and *when every knee shall bow in his name, and every tongue confess that he is Lord, to the Glory of GOD the FATHER.*

[Weemse's Christian Synagogue, p. 85 and seq. Godwin's Moses and Aaron, ch 3, B. 8. Jennings's Jew. Antiq. V. ii. p. 188 and seq. Beausobre's and L'Enfant's Introd. p. 226.]

DIALOGUE BETWEEN ASAPH AND BEZA,

On the respect due to our ancestors and their opinions.

[It is due to the writer of this dialogue to say that it was not occasioned by any recent event. It was prepared as it now appears for our last Number, and postponed for want of room.]

Asaph. You appear, my friend,

to be much dejected.

Beza. I appear then as I feel.

A. May I ask the cause of this sadness?

B. I have been meditating on

the state of religion and the progress of error in our country, until my very heart is sick. When I consider how many of the clergy at the present time have grossly departed from the faith and purity of our ancestors, I cannot but be alarmed and distressed.

A. We have indeed much reason to lament that there is so little of "pure and undefiled religion" among us.

B. Our forefathers were renowned for purity of faith and manners. Their religious opinions accorded with the Westminster Catechism, which was formed by more than a hundred divines, eminent for learning and godliness—men who were indeed burning and shining lights. But now we have a great number of clergymen, who boldly dissent from some of the *most essential* articles in the Catechism.

A. Do you, sir, agree in all points with the Westminster Assembly?

B. Not in every thing, for I am not satisfied with the presbyterian form of church government. Nor did our forefathers, who first settled New England, agree with the Assembly in this particular.

A. Your dissent from the Assembly, then, is very considerable, and it must imply that even in your own view they were not infallible guides. But let me ask farther. Do you accede to *all* the articles of faith expressed in the Catechism?

B. I cannot say that I do to *all*, but I accede to them in *general*, and to *all* that are *essential*.

A. Were not the doctrines of

imputed sin, imputed righteousness, particular redemption, &c. from which you dissent, considered by our forefathers as among the most essential doctrines of the gospel?

B. They indeed viewed them as such, but I do not.

A. If you take the liberty to dissent on some points which they deemed essential, and allow yourself to judge differently from them, as to what is *true*, and what is *essential*, why do you feel offended with others for taking the same liberty?

B. Others dissent on points which I think are essential.

A. But do they dissent on points which *they* deem essential? If not, why are they more blamable than you are? Have they not as good a right to judge of what is true and essential as other people? And do you not blame them for dissenting from *you*, rather than for dissenting from the fathers?

B. They seem to me to take pleasure in dissenting from the pious fathers of the Assembly, but it always grieves me when I see occasion to dissent from such godly men.

A. I have, Sir, myself entertained great respect for the Assembly and their Catechism; but I have become convinced, that there is such a thing as an *undue* respect for the characters and opinions of ancestors. The Assembly was composed of men of like passions with others; and they were called together under circumstances which exposed them in a high degree to be misled by their passions and prejudices.

B. I have not paid much attention to the history of those times; but I have supposed that the time of their meeting was a time of *great light* in the church, and I have sincerely lamented that the light of that period has been so obscured, by licentious inquiries and a latitudinarian spirit.

A. Suppose, Sir, that our religious controversies should become blended with our political dissensions—that these dissensions should increase till they result in a dreadful civil war throughout the United States, and that in the midst of such a war, one of the parties should call together an assembly of divines to form articles of faith for the whole nation; what should we naturally expect from such an assembly?

B. It would be reasonable to suppose that under *such* circumstances, an assembly would be so influenced by their passions, their prejudices, and their prospects, that little reliance could be placed on any thing they would produce.

A. Such, Sir, were the disadvantages under which the Westminster Assembly was called together, and under which they formed the articles of faith that have been so much celebrated.

B. This is news to me. Will you give me a little of the history of those times?

A. I will state a few facts. The Westminster Assembly was convened in the summer of 1643, which was the second year of the civil war between Charles I, with his party on one side, and the majority of the English par-

liament with their party on the other. At that period England, Scotland, and Ireland were three kingdoms under one king. The people were divided as to religion into papists and protestants, In England and Scotland the protestants were subdivided into three parties, episcopalians, presbyterians, and puritans.

Before that time, the papists and protestants had been so nearly equal in numbers, that whichever party the government favored, the other was sure to be oppressed and persecuted. For the protestants, as well as the papists, assumed the right of destroying their opponents, which in truth was one of the very worst of the popish errors.

The presbyterians had become the ruling party in Scotland. Five years before the Westminster Assembly, they had formed what was called the "National Covenant," which was subscribed by all ranks of people, "noblemen, barons, ministers," &c. By this Covenant they solemnly bound themselves to act the part of persecutors against papists, episcopalians, and whoever should dare to dissent openly from their articles of faith. Having declared their faith to be the only true faith, their religion the only true religion; and having mentioned the intolerant and sanguinary acts of their parliament, which they meant to carry into effect, against all who should depart from their creed; they say, "And, therefore, from the knowledge and conscience of our duty to God, to our king, and to our country—"WE PROMISE AND SWEAR BY THE GREAT NAME OF

THE LORD OUR GOD, to continue in the profession and obedience of the said true religion; that we will defend the same, and resist all contrary errors and corruptions, according to our vocation, and to the utmost of that power that God hath put into our hands, *all the days of our life.*—Perhaps a more presumptuous and sanguinary Covenant, than this, had never been made since the time that more than forty men bound themselves under a curse not to eat nor drink till they had killed Paul; yet such was the *light*, or the darkness, which prevailed in Scotland but five years prior to the Westminster Assembly.

B. Permit me here to ask, did the Covenanters say they would *persecute* and *put men to death*, who should dissent from them?

A. No otherwise than by *swearing* to act in conformity to such *bloody laws* as made it *rebellion* against the king, to dissent from the creed of their church; and which exposed men to “be punishable as *rebellers* or *gainstanders*—who shall not give their confession and make their profession of the said true religion.” Neither papists nor protestants were willing to admit, that they were *persecutors* in torturing and burning those who dissented from them; but each with the greatest truth accused the other of persecution.

B. Proceed, Sir, if you please, with your narrative.

A. In 1641, two years prior to the meeting of the Westminster Assembly, the popish massacre took place in Ireland. This

was one of the most horrid scenes that was ever witnessed in our guilty world. 40,000 is the lowest calculation, and some writers swell the account to 150,000 or more of the English protestants, who fell a sacrifice to the vengeance and fanaticism of the papists. Men, women, and children, and people of every rank, were indiscriminately butchered by these savage christians, and with circumstances of the most dreadful barbarity. This Irish rebellion had not been quelled when the civil war in England commenced.

In the second year of the civil war, the king's party had gained some advantages, and the parliament were in need of aid. They sent commissioners to Scotland to form a kind of alliance, and to procure help. These commissioners proposed and obtained what was called “A solemn League and Covenant,” to effect a uniformity of faith throughout the three kingdoms. In this League the subscribers in Scotland and England, mutually and solemnly bound themselves to aid each other, and to do all they could to extirpate popery and prelacy, or the episcopal form of church government.

In the same year, and in furtherance of the same party design, the English parliament called together the Westminster Assembly of divines. The divines who met were appointed by the parliament while at war with their king, except five commissioners who were sent from Scotland. This Assembly, therefore, met under all the disadvantages which result from the

passions and prejudices excited by civil war, when both religion and politics are blended in the quarrel.

B. If the Assembly was called under such circumstances, why have these fathers been so renowned for piety?

A. I suppose that some of them were eminently good men; but we know that party spirit makes strange work in estimating characters, as well as in judging of other things. The divines were evidently chosen for a party purpose, and they must have been eminent indeed, if they were above being influenced by party considerations, in such a time, and under such circumstances.

B. The people of England and Scotland did not surely long continue their religious connexion; what then became of the Solemn League and Covenant?

A. About seventeen years after the league was formed, Charles II. having been restored to the throne, the parliament of Scotland passed an act "declaring the Covenant to be *unlawful*, and its obligation *void* and *null*."

B. What was done on the part of England to get rid of the League?

A. They restored prelaacy, and ordered the Solemn League and Covenant "to be burnt by the hands of the hangman."

B. It is probable that in the course of seventeen years, many of the subscribers had died, but I do not know what the survivors did with their consciences.

A. They probably did as other people do, who, under the in-

fluence of party zeal, subscribe articles of faith not found in the Bible, and which they do not understand. When they come to their senses, they condemn their own rash conduct in subscribing, and then feel at liberty to act according to existing circumstances.

B. All the circumstances you have mentioned do not amount to proof, that the members of the Westminster Assembly were not godly men; nor that the articles of faith drawn up by them, were not according to the gospel.

A. They however, show, that the time of their meeting was not a time of so *great light* in the church, as you and many others have supposed; and that the opinions of the Assembly are not entitled to such credit, as to be made the standard of truth or faith, nor to be admitted at all, without the most careful examination. I think the Assembly did as well as could be expected, of *good men*, who had just emerged from the midnight darkness of popery, and who were called together for a party purpose, in a time of civil war.

B. Our forefathers who first settled New England, were of the sect called *puritans*; I hope you will allow that they were eminent for piety.

A. I have no wish to cast any odium on the character of the Westminster Assembly, nor on the first settlers of New England. Making proper allowances for the opinion and manners of the age in which their lot was cast, I am disposed to judge favorably of them. There was, however, probably a great diver-

sity of character among them, as well as among their descendants. To speak without reserve, I cannot have a very high opinion of the *light* that prevailed at that period, on either side of the Atlantic; for it is my settled belief, that the *principle* and *spirit* of persecution in any sect, are not consistent with the prevalence of a great degree of either *christian light* or *christian love*.

B. I am aware that such a spirit did prevail in that age, and that there were some bloody effects of it among our forefathers in this country.

A. I will then ask, Do you find any thing *worse* than this, in those ministers whom you accuse of departing from the faith and purity of their ancestors? Would it increase your charity for them, should you see them so converted, as to embrace the Catechism by wholesale, and with it the principle and spirit of persecution, so far as to attempt the support of their doctrines by inflicting on dissenters imprisonment, scourging, banishment and death?

B. Perhaps I have been under a mistake in estimating characters. You have brought to view some things which I had not duly considered. I need some time for reflection. I will think of what you have said, and perhaps have another interview on the subject at a future time.

A. Be assured, Sir, that it affords me no pleasure, to dwell on the imperfections of our ancestors. But when I see a kind of respect paid to their characters and opinions, which tends to make of "no effect" the com-

mandments of our Savior respecting brotherly love, long suffering and forbearance; and which disposes christians of the present time, to feel themselves justified in censorious judging, and authorized to establish criterions of a christian character and terms of communion, not so much as hinted at as such in the gospel; I feel in duty bound, to do what I can to correct the mistake, by a fair statement of facts. By an undue veneration for opinions, received by tradition from their fathers, the Scribes and Pharisees of our Savior's time, not only "made the word of God of no effect," and justified the most flagrant violations of the divine commands, but also rejected the Son of God, loaded him with reproach, and put him to death. We should take warning by their dreadful example, lest by a similar delusion we should be led to a violation of the commands of Jesus, and to condemn those who make it their aim to do justly, to love mercy, and to walk humbly with God. We should remember that loving the speculative opinions of our ancestors, is a very different thing from loving the Lord Jesus, or loving one another as he loved us. So far as any of our ancestors possessed the christian spirit, they possessed the spirit of love and kindness—love to God and love to their fellow creatures; and the more there is in any sect or any person of LOVE TO ALL, the more there is of "PURE AND UNDEFILED RELIGION."

B. I think there is some truth in your remarks, but I must have time for reflection.

A. While you reflect, be pleased to ask yourself this question, What but a bewildering respect for the characters and opinions of our forefathers, has made christians of the present day believe, that the savage custom of war is consistent with the benevolent

precepts of the gospel? If you pursue this inquiry, I think you will be convinced that it is time for christians to pay more respect to the commands of Jesus, and less to the doctrines and commandments of our ancestors.

POETRY.

"LAZARUS COME FORTH."

OPPRESSED by grief, and sick with
care,

Where shall the fainting soul repair?
Can sympathy assuage its woes,
And pour the balm of sweet repose?
Bid its tumultuous sorrows cease,
And to the mourner whisper peace?

Can sympathy to life restore,
The vital pulse which beats no more?
Raise from the dust the faded form?
Again its icy functions warm?
Spread o'er the cheek health's vivid
bloom;

The sleeping eye again illumine?

The fire of intellect impart;
Call back to earth the palsied heart?
Bid it with sense, with ardor burn,
And dust from dust again return?

Blest Jesus! on thy sacred breast,
Thy loved disciple found his rest.
Thy sympathy alone, could heal
The woes, which others *only* feel.
For thine could bid with glistening eyes:
From the cold grave, thy friend arise.

SELF EXAMINATION.

My God, thy presence I implore.
O let thy aid be mine!
And may this calm and solemn hour,
Be marked with light divine.

O give me grace to search my heart;
Its purposes review;
And may each day fresh strength impart,
To form my life anew.

RELIGIOUS INTELLIGENCE.

Recent Annual Meetings.

On Monday, 29 May, *The Massachusetts Congregational Charitable Society* for the relief of destitute widows

and children of deceased ministers held their annual meeting, and chose officers.

JOHN LATHROP, D. D. Pres.
 His Hon. WM. PHILLIPS, V. Pres.
 ELIPHALET PORTER, D. D. Treas.
 Rev. JOSEPH MCKEAN, LL. D. Sec.

Council.

His Hon. Wm. Phillips, Hon. George Cabot, Joseph Dana, D. D. David Osgood, D. D. Abiel Holmes, D. D. and Rev. William Shaw.

The Rev. President Appleton was elected member of the Society in the place of Rev. Dr. Barnard, deceased; and Hon. Benjamin Pickman, in the place of the Hon. Benjamin Goodhue.

On Tuesday, 30 May, "*The Episcopal Convention*" met in Trinity Church; and the Rev. Asa Eaton preached from Isaiah lxii. 1. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest," &c.

At 4 o'clock, P. M. the Rev. John Allyn of Duxborough delivered the eighth annual sermon before "*The Society for promoting Christian knowledge, piety, and charity*," in the First Church, Chauncey place, from Rev. iii. 2. "Be watchful, and strengthen the things, which remain, that are ready to die."

The officers chosen were
 Rev. Dr. LATHROP, Pres.
 Rev. Dr. PORTER, Vice Pres.
 Mr. ELISHA CLAP, Treas.
 Rev. SAMUEL RIPLEY, Sec.

Trustees.

Professor Sidney Willard,
 Rev. Edward Richmond,
 Rev. Charles Lowell,
 Rev. John Pierce,
 Rev. Ezra Ripley,
 Hon. Daniel A. White,
 Mr. Andrews Norton,
 Rev. Francis Parkman.

The preacher for the next year is the Rev. Charles Lowell of Boston; and for the following, the Rev. Edward Richmond of Stoughton.

In the evening of the same day, the Rev. Peter Sanborn of Reading preached the sixteenth annual sermon

before "*The Massachusetts Missionary Society*," in the Old South Church, from Gen. xxii. 16, 17, 18, "By myself have I sworn, saith the Lord," &c. on the nature, extent, and perpetuity of the Abrahamic covenant, and the encouragement hence derived for missionary exertions. A collection was then taken.

At the General Election, 31 May, the Rev. James Flint of Bridgewater preached, from Deut. iv. 9. "Only take heed to thyself," &c.

In the evening of the same day, the Rev. Nathaniel Thayer of Lancaster preached the first sermon in Boston, before "*The Evangelical Missionary Society*," in the Old South, from Mark xvi. 20. "And they went forth, and preached every where," &c. There was then a collection of \$165, 73.

This Society was instituted at Lancaster in 1807.

Officers chosen at the last yearly meeting in October.

HON. ELIJAH BRIGHAM, Pres.
 Rev. EZRA RIPLEY, Vice Pres.
 Rev. N. THAYER, Cor. & Rec. Sec.
 Hon. BENJAMIN HEYWOOD, Treas.

Trustees.

The President and Vice President, Rev. Aaron Bancroft, D. D. Joseph Allen, Esq. Dea. John White, Rev. Reuben Puffer, D. D. Dea. Moses Coolidge, Rev. Asa Packard, Thomas W. Ward, Esq. Rev. Richard R. Eliot, Isaac Fiske, Esq. Mr. Josiah Bridge, Rev. John Foster, Rev. Isaac Allen.

The next annual meeting will be at Shrewsbury, 4 October, at which the Rev. Joseph Chickering is to preach. The second preacher is the Rev. Isaac Allen of Bolton.

This Society originated the plan of locating their missionaries; and from the experiment they already begin to find the happiest results. Any person may become a member, on paying two dollars a year to aid the benevolent objects of the institution.

"The Massachusetts Convention of Congregational Ministers" met on 31 May, and the 1 of June.

On Thursday the Rev. Charles Stearns, D. D. of Lincoln preached from John xiii. 13. "Ye call me Master and Lord; and ye say well; for so I am." The collection after sermon was \$455 05.

The Rev. Charles Lowell of Boston is Treasurer of the Convention. The Rev. John Pierce of Brookline is Scribe.

Difficulties having often arisen in determining, what widows are the proper objects of the charity of this Convention, it was, this year, voted,

That a standing committee of thirty be appointed, five of whom shall be chosen centrally; and the remainder in different parts of the State. The five shall act, as a Reporting Committee, to receive from the other members of the Committee applications and statements of facts in behalf of persons, who may be subjects of the charity of the Convention, and having considered the same, shall judge of the persons to be relieved, and the proportion to be given to each, and make report to the Convention, on the first day of their meeting annually; further, that the names of said Committee shall be annually published in the Massachusetts Register.

Accordingly the following ministers were chosen to constitute said Committees.

Standing Committee.

Rev. Dr. Kirkland,	} <i>Reporting Committee.</i>
Rev. Dr. Holmes,	
Rev. John Pierce,	
Rev. Charles Lowell,	
Rev. Joshua Huntington,	

Suffolk.

Rev. William E. Channing.

Essex.

Rev. Dr. Spring,

Rev. Dr. Worcester,

Middlesex.

Rev. Ezra Ripley,

Rev. Asa Packard.

Worcester.

Rev. John Cushing,

Rev. Dr. Bancroft,

Rev. John Fiske.

Hampshire.

Rev. Dr. Lyman.

Hampden.

Rev. Samuel Osgood.

Franklin.

Rev. Samuel Willard.

Berkshire.

Rev. Dr. Hyde.

Norfolk.

Rev. Elisha Fiske.

Plymouth.

Rev. Dr. Sanger,

Rev. James Kendall.

Bristol.

Rev. Pitt Clark.

Barnstable.

Rev. Jonathan Burr,

Rev. John Simpkins.

York.

Rev. Jonathan Cogswell.

Cumberland.

Rev. Edward Payson.

Oxford.

Rev. Lincoln Ripley.

Somerset & Lincoln.

Rev. William Jenks.

Kennebeck.

Rev. Eliphalet Gillet.

Hancock & Washington.

Rev. Jonathan Fisher

Rev. Peter Nurse.

On motion of Dr. Worcester of Salem, *Voted,*

That a Committee of five be appointed to consider, whether it is expedient for this Convention to adopt any measure, or measures, and if any, what, to correct the public mind on the subject of war. Referred to Dr. Worcester, Mr. Channing, Dr. Kirkland, Mr. Foster of Brighton, and Dr. Osgood.

The Rev. William Ellery Channing of Boston is to preach the next year, and for the subsequent year, the Rev. Alvan Hyde, D. D. of Lee in Berkshire County.

IN the afternoon, "The Board of Commissioners of the Society in Scotland for promoting christian knowledge," held their annual meeting, and chose HON. OLIVER WENDELL, Pres. His Hon. WM. PHILLIPS, Vice Pres. JAMES WHITE, Esq. Treas.

JEDIDIAH MORSE, D. D. Sec.
Rev. JOHN CODMAN, Assistant Sec.

THE same afternoon, "*The Society for propagating the gospel among the Indians and others in North America*" met to transact their annual business, and elected

HIS HON. WM. PHILLIPS, Pres.
JOHN LATHROP, D. D. Vice Pres.
ABIEL HOLMES, D. D. Secretary,
Rev. W. E. CHANNING, Assist. Sec.
SAMUEL H. WALLEY, Esq. Treas.
MR. JOSIAH SALISBURY, Vice Treas.

Select Committee.

SAMUEL SALISBURY, Esq. Jedidiah Morse, D. D. Eliphalet Porter, D. D. Alden Bradford, Esq. Mr. James White, with the President, Secretary, and Treasurer.

Rev. Henry Ware, D. D. is chosen to preach before this Society, the first Thursday in November. The Rev. William Greenough of Newton is second preacher.

In the evening of the same day, "*The Society for promoting Christian Knowledge*" met in the Old South Church, and the Rev. Daniel Chaplin of Groton preached from Acts xxvi. 18. "To open their eyes, to turn them from darkness to light, and from the power of satan unto God."

The officers of the Society are,
ELIPHALET PEARSON, LL. D. Pres.
ABIEL HOLMES, D. D. Vice Pres.
DR. JAMES P. CHAPLIN, Treas.
OLIVER BROWN, A. M. Clerk.
JEDIDIAH MORSE, D. D. Sec.
JACOB A. CUMMINGS, A. M. Lib'n.

Directors.

The above with
Caleb Gannett, Esq.
Rev. William Greenough,
Rev. Daniel Chaplin,
Rev. Joshua Bates,
Rev. Joshua Huntington,
Rev. John Codman,
William Hilliard, Esq.

The next preacher is Rev. Daniel Dana, of Newbury Port.

"*The Society for the suppression of intemperance*" met on Friday, 2 June.

Rev. Abiel Abbot of Beverly, delivered an address on the cure and prevention of intemperance.

The Society chose

HIS EX. CALEB STRONG, President.
HON. NATHAN DANE, } Vice Presi-
HON. BENJ. PICKMAN, } dents.
DR. JAMES JACKSON, }
Rev. ABIEL ABBOT, Corres. Sec.
Rev. JOSH. HUNTINGTON, Rec. Sec.

The person chosen to deliver the next discourse, is the Rev. Jesse Appleton, D. D. President of Bowdoin College. After him the Rev. Dr. Worcester of Salem is to officiate.

Artillery Election.

ON Monday, 5 June, "*The Ancient and Honorable Artillery Company*" held their 177th anniversary.

The Rev. Francis Parkman preached from Matt. x. 34. "Think not, that I am come to send peace on the earth."

ON Thursday, 8 June, "*The Bible Society of Massachusetts*" held their sixth annual meeting. The Rev. Dr. Holmes of Cambridge preached from Isaiah lv. 10, 11. "As the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth," &c. on the design of the word of God, and the certainty of the accomplishment of that design.

There was a collection of \$296 10 to promote the objects of the Society.

Officers.

HIS HON. WM. PHILLIPS, President.
JOHN LATHROP, D. D. Vice Pres.
Rev. S. C. THACHER, Corres. Sec.
Rev. JOHN PIERCE, Rec. Sec.
MR. JOHN TAPPAN, Treasurer.
MR. JOHN GREW, Assist. Treas.

Trustees.

Rev. Dr. Freeman,
Rev. Dr. Porter,
Rev. Dr. Holmes,
Rev. Dr. Baldwin,
Rev. Charles Lowell,
Rev. Joshua Huntington,
Samuel Salisbury, Esq.
Hon. William Brown,
Hon. Isaac Parker,

Hon. Peter C. Brooks.
 John Tucker, Esq.
 Joseph Hurd, Esq.,
 Samuel Parkman, Esq.
 Joseph May, Esq.
 Henry Hill, Esq.
 Dea. John Simpkins,
 Hon. Thomas Dawes,
 Hon. Dudley A. Tyng.

Executive Committee.

Rev. William Ellery Channing.
 Mr. Jonathan Phillips,
 Rev. Francis Parkman.

Report of the Executive Committee of the Bible Society of Massachusetts, prepared for the Anniversary of the Society, June 8, 1815.

YOUR Committee, on the return of this anniversary, are happy to report, that the last year has offered more frequent opportunities, and furnished more abundant means of promoting the objects of the society, than any which have preceded. Our sincerest thanks are due to the Author of all good, that he has blest us with the power and disposition thus to contribute to his holy and benevolent designs.

Your Committee have distributed in the course of the year,
 2296 Bibles
 532 Testaments.

Making 2828

The distribution of Bibles, by your Committee, through the past year, has been confined almost entirely to this Commonwealth. Many will hardly believe, that the wants of our own state continue to be so great. But from the character and representations of those persons to whom Bibles have been entrusted, we are assured, that they were needed, and that they have been distributed with judgment and fidelity.

It is with great pleasure, that we are able to report, that we have furnished, through the last year, Bibles of a fairer type than at any former

period. We earnestly wish however, that the funds of the society may be sufficiently enlarged to admit the distribution of a still larger and more legible copy. Our common Bibles are fit only for children at school. In every family there should be deposited a Bible, the appearance of which would conciliate respect, and which the eye of age may peruse with pleasure. It is indeed a severe addition to the infirmities of declining life, when the scriptures, in consequence of failing sight, become a sealed book, and when access can be obtained to their truths and consolations only through the uncertain and perhaps unwilling aid of others.

In the course of the last year an interesting communication has been received from the Rev. President Coffin of Tennessee, stating the great want of Bibles in that region, and requesting your aid. In obedience to a resolution of the trustees, we have taken measures for placing 300 Bibles at the disposal of President Coffin, and we are happy that your bounty is to be dispensed in that quarter by so judicious a hand. It will be recollected, that in our last report we stated that 600 Bibles had been committed to Mr. Samuel J. Mills, to be distributed in the Western States, through which he was to travel as a missionary. We have received a valuable letter from him, informing us of the manner in which he has executed his trust, of the lively gratitude with which your books have been received, of the rapid multiplication of Bible Societies in those extensive regions, and of the strong desire of the destitute, who are still very numerous, to receive the word of God.

We are now brought to a subject which has awakened peculiar interest. In our last report we informed you that the sum of 157*l.* 2*s.* 9*d.* sterling had been raised, chiefly in this metropolis, and transmitted to the British and Foreign Bible Society for the purpose of repairing the injury done to that society and to the cause of Christian charity, by the unworthy conduct of the owners or agents of an American privateer, who had captured and sold,

and thus scattered through our country, a number of Bibles, shipped from England for charitable distribution in the neighboring British provinces. A letter from Lord Teignmouth, the President of the British and Foreign Bible Society, addressed to your Corresponding Secretary, and expressing the gratitude of that society, has been received; and we are happy to insert it in this report; not because we consider this transaction as entitled to the commendation which his lordship has bestowed; not because we have the least desire to obtain the praise of generosity by what we deemed an act of justice, and a faint acknowledgment of respect to that munificent society, which has made the whole christian world its debtor; but because we delight to record so striking an example of the spirit of christianity counteracting and triumphing over the spirit of war. We have ever esteemed it one of the happiest effects of Bible Societies, that they tend to unite christians of all nations, and it is our hope, that they will awaken in christians universally so strong a sense of the near relation which they sustain to each other, and of their obligations to mutual love and kindness, that wars between communities, which profess the religion of Christ, will be more and more abhorred, as most unnatural, and altogether irreconcilable with the holy and pacific name, which they bear. His lordship's letter is as follows:—

London, Jan. 29, 1814.

"SIR,

"The committee of the British and Foreign Bible Society have entrusted to me the gratifying office of conveying to you the expression of their feelings on the subject of your letter, of the 9th of November last, addressed to the Assistant Secretary, Mr. Tarn.

"The resolution so instantaneously adopted by the Bible Society of Massachusetts, the energy and promptitude with which it was carried into effect, the cooperating benevolence of the inhabitants of Boston, the liberality of the Bible Society of Merrimack, and the spirit so extensively manifested

to repair the loss of the Bibles and Testaments, consigned to a British province in America, not only afford most gratifying proofs of the influence of that Holy Book, which it is our object to disseminate, but are claims on our gratitude and affections, which we are most happy to acknowledge and record.

"We are persuaded that our fellow subjects in Nova Scotia will with us duly appreciate the pious benevolence of their christian brethren in America, in restoring to them the scriptures, of which they have been deprived by the chance of war. We cheerfully accept on their part, a restitution dictated by the spirit of the gospel, and that fraternal love which it inculcates; uniting most cordially in the charitable hope expressed in the address of the Massachusetts Bible Society, 'that this volume of peace extended to them in the spirit of christian kindness, may serve to allay the irritations of war, and remind both nations, that we are fellow christians, followers of one Master, who has solemnly commanded us to love one another.'

"I have the honor to be, Sir, your most obedient humble servant,

TEIGNMOUTH."

Rev. Samuel C. Thacher,
Cor. Sec. Mass. Bible Society.

In addition to this letter, other acknowledgments of this transaction have been received from some of the Bible Societies of this country, which we forbear to publish, because we believe that their benevolence has prompted them to attach to it an importance which it cannot claim.

In our last report we also stated, that a second instance of capture of Bibles belonging to the British and Foreign Bible Society had occurred, in which the captors had generously permitted your Treasurer to purchase the Books at a very low rate, for the purpose of forwarding them to their place of destination. Your committee have great pleasure in inserting in the appendix the correspondence between your Secretary and Messrs. Geo. Crowinshield, & Co. the captors, to whose liberality the society is

indebted not only for the favorable terms on which the Bibles were originally purchased, but for the relinquishment of their claim to the price at which the Books were bought. Your Secretary and Treasurer, on securing these Bibles, immediately communicated the fact to Mr. Tarn, Assistant Secretary of the British and Foreign Bible Society, and have received, not only an answer from him, but another from the Rev. Mr. Owen, Secretary of that institution, acknowledging in strong and affectionate language this second proof of our friendship, and desiring us to accept the Bibles which we had recovered, and to circulate them at our own discretion. Previously, however, to the reception of these letters, your Treasurer had written to his Excellency Sir John C. Sherbrooke, requesting permission that the Bibles might be forwarded to Halifax, as this was deemed the safest and most expeditious method of placing them at the disposal of those to whom they belonged; and an answer had been received, offering every facility for the accomplishment of this object. For this reason, and for others of a very satisfactory nature, which are stated by your Corresponding Secretary, in a letter to Mr. Tarn, it was thought best to decline the liberal offer of the British and Foreign Bible Society, and to adhere to the original purpose of restoring the captured books. The letters to which reference has now been made, together with two from our President to Lord Teignmouth and to Sir John C. Sherbrooke, are inserted in the appendix, and they will be read with great interest by every member of the Society. Your committee, in submitting these documents, beg leave again to observe, that they are conscious, that the efforts of your Society, have received too liberal commendation.—But the spirit of Christian charity, which pervades this whole correspondence, and the delightful and animating view which it affords of the influence of Christian principles, remove every doubt as to the propriety of its publication. The great sentiment, that christians of all nations are

brethren and friends, united by ties which war cannot dissolve, and bound to labor together for the promotion of peace and holiness, must be carried with power to every heart by the perusal of these letters. May the time soon arrive, when christians of every nation will speak on this subject, in a language which every government will be forced to hear and to obey.

During the last year, your Trustees, have received a communication from the Philadelphia Bible Society, containing remarks on an important subject proposed for general consideration by the New Jersey Bible Society, viz. the expediency of forming a general association of the Bible Societies in the United States, to consist of delegates from each Society, for the purpose of a more extensive distribution of the Scriptures. Whilst your Trustees have felt and honored the motives which gave rise to this proposition, they have also been strongly impressed with the weight and sufficiency of the objections suggested by the Philadelphia Bible Society, and have unanimously concurred in the opinion of its inexpediency.

We have the pleasure of announcing, that by a letter addressed to your Corresponding Secretary, we have received intelligence of the formation of a new Bible Society in Bristol County in this Commonwealth. It is the wish of this infant institution to form an intimate connexion with your society, and every assurance has been given of our readiness to cooperate with them, and to afford them every assistance which our circumstances may admit.

It is also with great pleasure that we are able to state, that your society has received since the last anniversary, a large and valuable accession of members;* and we confidently anticipate, that among the other fruits of peace and returning prosperity, an increasing patronage will be extended to an institution, which proposes to christians of every name, an object which all must acknowledge most worthy of their bounty.

Another cause of congratulation, remains to be mentioned. We refer

* The whole number of members is 432.

to the encouraging intelligence from so many parts of this country and of Europe, of the multiplication, activity and success of institutions for the distribution of the scriptures. The spirit of christian charity seems to gather strength from exertion. Never, perhaps, since the first age of christianity has a holier zeal existed than at the present moment, for the moral and religious improvement of mankind. The British and Foreign Bible Society, that full and living fountain, is still sending forth its streams of truth and consolation to distant nations; and distant nations, whom once no bond but interest connected, are now uniting in prayers and labors for the communication of the gospel to every creature under heaven.

At such a period the excitements to christian exertion are peculiarly strong. A voice seems to reach us from every part of christendom, calling us to strengthen the hands and to share the honor of our brethren, in extending that truth which has been the object of affection and hope to the pious and benevolent of past ages, and which we are assured is appointed to have free course and to be glorified, until it shall fill the earth, and all flesh shall see the salvation of God. *By the Executive Committee.*

Donations to the Bible Society the past year.

A Lady, by Rev. Henry Colman	\$3
Washington Benevolent Society in Dalton, by Rev. Mr. Jennings	10
E. A. Holyoke, Salem,	5
John Grew	3
Mrs. Lydia Pierce, Dorchester	1
R. P. Williams	1
Epes Sargent	10
A friend, by Rev. C. Lowell	4
Miss Elizabeth Winslow, New Ipswich	10
William Homes	2
John Homes	2
Mrs. Mary Mason	2
A Lady, by Rev. Mr. Fiske of Marshpee	1
James Murphy	10
A Friend, by ditto	2
Miss C. Baker, Dorchester	2
Cent Society in West Parish in Brookfield, by T. Bond	50
Samuel Norton, Hingham	3
Inhabitants of Phillipston, by Elijah Gould	20
Peter Allen	5
David Beal	2
Solomon Burt	2
E. Burnham	2
George Hallet	3
A Friend to christianity in Spencer, by J. Evarts, Esq.	2
John M. Marston	2
Ephraim Marsh	2
Francis Stanton	5
John Stearns	2
William Shimmin	20
Benjamin Ticknor	2
Samuel Whitwell, jun.	5
Samuel Cabot	10
John Parker, jun.	10
Joseph H. Dorr	5
Eli Adams	3
Thomas Marshall	3
Henry Bass	3
Cent Contributions in Brighton, by Mrs. Hannah Foster	43 51
A Gentleman in Charlestown, by J. Evarts, Esq.	2
Contributions in Dedham, by Rev. Joshua Bates	3
Ditto in Medfield, by the same	1
Donation from a Lady, by Rev. Mr. Thacher	10
Cent Contributions in Brookline, by Rev. John Pierce	45 12
Joseph Longley of Hawley, by Rev. Jonathan Grout	1
Cent Contributions in West Parish in Dedham, by the Rev. J. White	22
Stephen Bean	3
Eben. Parker	10
Gerry Fairbanks	2
Richard Derby	5
Contributions in Plymouth, by Rev. Mr. Stetson	2 70
Cent Contributions in West-Parish in Brookfield, by Rev. Ephraim Ward	21
Asher Benjamin	50 Testaments
From three Ladies in Worcester	50
Samuel Salisbury	50
Benjamin Whitwell	24
<i>Life Subscriptions the past year</i>	
William Parsons	\$55

Samuel Smith	100
Mrs. Elijah Dix	60
John Dorr	50
Gorham Parsons	50
George Bond	50
Josiah Dow	50
Robert Elwell	50
Mrs. Mary Gibbs	100
Ephraim Locke	50
Andrew Ritchie, jun.	50
Thomas Wigglesworth	50
Thomas L. Winthrop	50
James Jackson	50
Andrew Sigourney	50
John Parker	50
Rev. Stephen Palmer, Needham	50
William Prescott	50
John Tappan	50
Eben. Francis	50
Henry Gray	50

*Receipts and Expenditures from June
1814, to June 1815.*

Balance on hand	2333 63
Collection after Anniversary Sermon	325 56
Dividend on Stock	45 00
Donations and Subscriptions the past year	2611 93
For Bibles and Testaments sold	61 00
	<hr/>
	5377 12
Cash paid for Bibles captured by the America and trans- portation from Bath	704 50
Donation to New York Bible Society	300 00
Donation of 600 Bibles to Messrs. Mills and Scher- merhorn, paid R. Ralston, <i>Esqr's drafts</i>	365 00
Paid J. Eliot for printing	59 50
Paid transportation and freight of Bibles and Testaments from Philadelphia and Hart- ford	46,89
Paid J. Simonds for services in collecting funds, obtaining subscriptions, &c.	76 25
Paid A. J. Allen for stamping Bibles	11 33
Paid for Bibles and Testa- ments the past year	2182 16
	<hr/>
Balance in Treasurer's hands	1631 49
	<hr/>
	5377 12

[The Appendix to the Report con-
tains some very interesting letters
which will be given in our next Num-
ber.]

Installations.

At Leominster, May 10, Rev. Wil-
liam Bascom. Introductory prayer by
Rev. Nathaniel Thayer of Lancaster;
Sermon by Rev. James Murdock of
Princeton; Installation prayer by Rev.
Abiel Holmes, D. D. of Cambridge;
Right hand of fellowship by Rev.
Thomas B. Gannett of Cambridgeport;
Concluding prayer by Rev. Charles
Wellington of Templeton,

At Medfield, May 24, Rev. Daniel
C. Sanders, D. D. formerly Presi-
dent of the University of Vermont at
Burlington. Introductory prayer by
Rev. Mr. Wight of Bristol, R. I; Ser-
mon by Rev. Dr. Sanders, from Rom.
xv. 29. "I am sure that, when I come
unto you, I shall come in the fulness
of the blessing of the Gospel of Christ."
Installation prayer by Rev. President
Kirkland; Charge by Rev. Mr. Mo-
rey of Walpole; Right hand of fellow-
ship by Rev. Mr. Wright of Medway;
Concluding prayer by Rev. Mr. Clark
of Norton.

Ordained—At Braintree, June 14,
Rev. Mr. Perkins. Introductory pray-
er by Rev. Mr. Whitney of Quincy;
Sermon by Rev. Mr. Thompson of Re-
hoboth; Ordaining prayer by Rev. Dr.
Reed of Bridgewater; Charge by Rev.
Mr. Norton of Weymouth; Right hand
by Rev. Mr. Huntington of Bridgewa-
ter; Concluding prayer by Rev. Mr.
Gile of Milton.

At Newburyport, June 21, Rev.
Messrs. Ja's. Richards, Horatio Bard-
well, Daniel Poor, Edward Warren,
and Benjamin C. Meigs, as missiona-
ries. Introductory prayer by Rev. Dr.
Morse of Charlestown; Sermon by
Rev. Dr. Worcester of Salem; Con-
secrating prayer by Rev. Dr. Spring of
Newburyport; Charge by Rev. Dr.
Dana of Newburyport; Right hand by
Rev. Mr. Edwards of Andover; Con-
cluding prayer by Rev. Mr. Payson of
Portland.

Candidate recently approbated.
Mr. Samuel Clark, Cambridge.